THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east. they shall run to and fro to seek the word of the Lord, and shall not find it.*"—AMOS 8: 11-12.

No. 21. Vol. LXIII. Thursday. May 23, 1901. Price One Penny.

LOST DIVINE RECORDS.

A CORRESPONDENT is anxious for further information concerning the restoration of lost sacred writings, as touched upon in a discourse on the "dispensation of the fulness of times," which was delivered in the Assembly Hall, Salt Lake City. As reported in the *Deseret News*, the speaker showed that in this dispensation, as predicted by the Apostle Paul, (Eph. 1: 10, 11) all things in Christ are to be gathered in one, and that this is to include all that God has revealed from the beginning of the world. This is the paragraph the correspondent refers to:

"All that has been lost of the Scriptures containing Divine truth and principle, shall be brought back. Everything that has been known concerning God and His laws shall be restored in this dispensation, and things kept hid from the foundation of the world will be revealed. Truth shall drop down from the heavens like the rain, and the people shall be refreshed thereby, and the Saints of God shall be perfected in knowledge and wisdom."

That there are Holy Scriptures that have been lost, is evident from the fact that some of them have already been restored. In addition to the Book of Mormon, the record revealed from the dust, the truth which has come out of the earth, making known the history of the early inhabitants of this hemisphere, and the word of the Lord through the prophets among them, there is the record of Enoch, and the Book of Abraham, translations of which are given in the Pearl of Great Price, also the words of the Savior to John the Beloved, revealed in section 7, Doctrine and Covenants.

The promise is given of the restoration of the full records which are abridged and epitomized in the Book of Mormon, also the fulness of the

record of John the Revelator, concerning the glory of the Only Begotten of the Father (Doc. and Cov., Sec. 93, v. 16, 18). And further, the other ancient records that have been hid up, as thus declared:

"Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you."—Doc. and Cov., sec. 8, v. 11. Also see Sec. 121, v. 28-32.

Now as to the lost Scriptures referred to in the Bible. Here are a few of them: "All the words of the Lord," and the "Book of the Covenant," written by Moses; see Exodus xxiv, 4. The Book of the Wars of the Lord, Num. xxi, 14. The Book of Jasher, Josh. x, 13. The Manner of the Kingdom by the Prophet Samuel, I. Sam. x, 25. The Book of Solomon on trees and animals, and Wisdom of Solomon, I. Kings, iv, 32, 34. The Book of Gad the Seer, I. Chron. xxix, 29. The Book of Nathan the Prophet, the Prophecy of Ahijah the Shilonite, the Visions of Iddo the Seer, II. Chron. ix, 29. The Acts and Sayings of Abijah, II. Chron. xiii, 22. The Book of Jehu, II. Chron. xx, 24. The Acts of Uzziah not in Isaiah, II. Chron. xxvi, 22. The Prayer and Humbling of Manasseh in the Sayings of the Seers, II. Chron. xxxiii, 19.

In the New Testament we find reference to other lost records. The many doings and sayings of the Savior, for instance, John xxi, 25. The many writings on truths believed in the early Church, Luke, i, 1. The lost First Epistle to the Corinthians, I. Cor. v. 9. The Scripture learned by Abraham, Gal. iii, 8. The missing First Epistle to the Ephesians, Eph. iii, 3. The Epistle from Laodicea, Col. iv., 16. Jude's First Epistle, Jude i, 3. The Book of Enoch, Jude i, 14.

There are other revelations of God and sayings of inspired Prophets, not mentioned in the fragments of Scripture that have come down to us in modern times. All these are to come forth again. There is nothing hid but it shall be revealed, nothing secret but it shall be made known in the due time of the Lord in this last dispensation, "the times of restitution of all things spoken of by all the holy prophets since the world began." They will be made known by revelation, the key of which has come from heaven to man. All the disclosures and discoveries and inventions of science and exploration, will aid in the great work of gathering in one the truths known in the past and manifested in the present, and of unfolding things to come. It is the greatest of divine dispensations, for it will crown them all and bring about the grand consummation.—*Deseret News.*

JAPAN IN SEARCH OF LIGHT.

A WRITER in the *New York Independent* pictures Japan in search of a religion, and tells what would happen if a commission were sent on a journey through the world for the purpose of selecting one suitable to the country. It is a clever pen picture of the religious status of the so-called Christian countries especially.

Such a commission would first take a glance, the writer assumes, at Islam, but pass it by as unworthy of consideration. It would then look

at the Greek church, but not seriously, not caring to recommend a cultus of which Russia is the chief adherent. At Rome, however, the commission would pause with much interest; but not very long. A Pope, claiming in part temporal power while a "prisoner" at the Vatican, would indicate that something is wrong somewhere.

In Germany the searchers for religion would find empty churches and crowded lecture rooms, where religion is torn to pieces by bold criticism. In France they would find noble cathedrals, but the women alone worship, while the men scoff. In England conditions are more favorable; but the enquirers would soon learn that none but an Anglican bishop would be empowered to transplant that church to Japanese soil, and that feature of the system would be objectionable.

The Commission would now go to America. Here they would find the towns and cities overstocked with churches, owned by a number of sects, all differing on important points of doctrine. This is also perplexing. It is one religion that Japan needs, and not a diversity of religious creeds and practices. The result is that the commissioners return without having found that for which they were in search.

The description is graphic. It might have been added that the intelligent searcher for truth would have found in all of the countries traversed a religion that takes but little notice of the teachings of its Founder; a system that cares but little for the actual everyday needs of the masses. They would find systems under which the most earnest followers of the Nazarene are hated, persecuted, and sometimes put to death in His name. And if they were to return to their own country with the report that superstition, formalism, hypocrisy and vandalism flourished under the banner of the cross, they would be justified by their own observations.

Modern Christianity is spreading more through the force of armies and navies than by spiritual means. It is difficult to see how a non-Christian observer can find any difference in this respect between Christianity and Mohammedanism in its age of conquests, although the latter is much denounced on that account, as a religion of blood and fire.

Japan in search of a religion is, nevertheless, a sublime spectacle in this age, and inasmuch as the Eternal Father's promise to His children is, that they who seek shall find, the search will not be in vain. The main difficulty, however, is that truth, when found, often appears so different from all that was expected or anticipated, that it is rejected on that very ground. The very stone designed as a corner stone is often cast aside by the builders. We hope the Japanese will act wisely, and accept the light the Lord of all may send them, in answer to their prayers, their search for truth. If so, they will become a mighty nation, the bearers of intelligence throughout all Asia perhaps, where much darkness still prevails.—*News.*

GENERAL CONFERENCE.

[*Concluded from page 325.*]

CLOSING SESSION.

2 p.m. Singing. Prayer by Elder Joseph W. McMurrin. Singing.

Elder Brigham Young, of the quorum of Apostles, was the first speaker.

He desired to add his testimony to that of his brethren who had already spoken. The Saints had every occasion to be thankful to God for what He had brought to pass. We could not endure the pressure brought to bear against us, by friend and foe, without the blessings of God.

He remembered what President Brigham Young once said to a retiring Utah official, when the latter declared his satisfaction with that which he had seen here: "All we want you to do when you return to the East, is to tell the truth about us." If those that came to and go away from Utah would only tell of things as they saw them here, the Latter-day Saints would be known in the world better than they now are, and the opposition which they meet so often would not be experienced.

The speaker read from John 10: 16, concerning the testimony of Jesus as to the existence of "other sheep" elsewhere than in Jerusalem, and from the Book of Mormon, relating to the setting up of the work of the Lord in the last days. The adversary, he continued, is sending abroad falsehoods concerning this work. The Gospel is preached to the world with the promise that they shall receive the gifts and blessings that attended the ancient Church. The opposition which the adversary directs against the Saints of God, is at the bottom, opposition directed against the foundations of our American government. Many of these efforts to destroy the work of God are made in ignorance. If those who thus oppose the Saints do not desist the Lord will reject them, and, in rejecting them, will ultimately bring about the days when it will be necessary for the people of God to save from destruction the government of the United States and the Constitution. The American nation, he said, "will never go down." He prayed that we might put away every sin from amongst us and live worthy of every blessing which is reserved for the faithful.

Brother Robert Easton sang a solo entitled "Eternal Rest."

PRESIDENT JOSEPH F. SMITH

addressed the Conference. He said he had been cogitating in relation to what should be his topic when it should be his turn to speak, but had been unable to decide upon any subject. Those who had preceded him, he said, had enjoyed the Spirit of the Lord and if we remembered what had been said we would possess much useful knowledge. This large congregation is a wonderful spectacle. It was doubtful if it had ever been paralleled in the history of God's people in any dispensation.

Notwithstanding our trials and difficulties the Latter-day Saints have never been more blessed and prospered than they are to-day. Neither have they occupied a more prominent position before this nation and the earth generally.

The time has come when the Lord is ready to pour out every blessing which this people are prepared to receive. It is our privilege to obtain revelation not only in regard to personal duties, but in regard to our progenitors who have passed behind the veil. Never before in the history of the Church have the people had access to four temples to perform labors for the living and the dead, and additional facilities of this sacred character are becoming necessary, owing to the branching out of the Saints into new and distant localities.

Through the blessings of God and the labors of the officers of the Church the Saints are learning and coming to a knowledge of the truth. Still many are backward and neglectful. As an evidence of this, the presiding Bishop has a list showing that there are 10,000 non-tithe payers claiming fellowship in the Church. This is a remarkable showing in the face of the diligent teachings of the officers of the Church, and in the face of the fact that the law of tithing is a word of promise with precious blessings attached. If the figures were turned around and there were but 10,000 tithepayers and 69,000 non-tithepayers, how could the upbuilding of the work of God, in its material affairs, be carried on? How could temples be built, the Gospel carried to the nations of the earth, the poor and the needy be provided for? This indicates the unenviable position of those who are delinquent. The speaker here predicted that those who were obeying the law would prosper and be increased in their possessions, while the other class would diminish and dwindle in their affairs.

President Smith continued to speak for some time upon this subject, supporting his statements by references to the Scriptures. He then dwelt upon the basis upon which the people would be judged—the character and magnitude of their works.

The concluding portion of the discourse was devoted to bearing testimony, founded upon absolute knowledge, given by the Eternal Father, that Jesus is the Christ, that the Church of Jesus Christ of Latter-day Saints is His work, that Joseph Smith is a Prophet chosen to stand at the head of the great dispensation of the fulness of times. He prayed that God might continue to preserve and bless President Snow, and expressed similar desires regarding President Geo. Q. Cannon.

Singing. Benediction by Elder Francis M. Lyman.

Conference adjourned for six months.

OVERFLOW MEETING.

THE overflow meeting held in the Assembly Hall, April 7, was presided over by Apostle Heber J. Grant.

Singing. Prayer by Elder Edward Woolley. Singing.

The first speaker was President Frank Y. Taylor, of the Granite Stake. He said that he had never before witnessed such an outpouring of the Spirit of God as had been manifested during the Conference. This, he said, was evidence that God gives His Spirit to those whom He clothes with power and authority.

The next speaker was Elder William H. Smart, President of the Wasatch Stake. He affirmed that he had faith in the work of God and His servants, and was willing to obey them. He then read from the 46th section of the Doctrine and Covenants, wherein it is declared that the rebellious are not of the blood of Ephraim, and that those who shall flourish in Zion will be those only who have willing minds and who give their hearts unto the Lord.

President Ben E. Rich, of the Southern States Mission, was the next speaker. He said that he also had enjoyed as much of the Spirit of God during this Conference as he had ever experienced at any Conference. The longer he lived in the earth, and the more experience he had in

preaching the Gospel, the clearer became the knowledge to him that the mightiest spiritual work that was ever performed is being carried on in the earth to-day.

Elder A. W. Ivins, president of the Juarez Stake, followed in a few interesting remarks. He said that he would take for his text the words from the hymn, "God is with us and we with him." He said that God had given him a testimony of the truthfulness of the work revealed through the Prophet Joseph Smith, and had also given that testimony to thousands of others in all parts of the world.

The next speaker was Elder Elias S. Kimball, former president of the Southern States mission. He said that he wished always to be obedient to the servants of God. He testified that the Gospel was true, and that the Church of Christ had been established with Apostles and Prophets, with the gifts and powers of God. He also wished to assist in bearing off the work of the kingdom, and to take part in the sacrifices that the people will have to make.

President E. H. Nye of the California mission then spoke a few moments. He had feasted on the spirit of the Conference and rejoiced in the privilege of coming up to Zion and listening to the word of the Lord. The speaker stated that the California mission was prospering and that the power of God was made manifest in that mission frequently.

Apostle Heber J. Grant then sang "The Holy City," explaining before he did so that he did not consider himself a vocalist, but he wanted to encourage the people in their duty in regard to singing. The solo was very pleasing, as well as astonishing, for one year ago he could not follow the scale without making a mistake.

The next speaker was President J. G. Kimball, whose remarks were very interesting. He also testified of the good spirit that had been made manifest during the Conference.

The last speaker was Apostle Heber J. Grant, by request, because he was about to leave the Saints for Japan. He said that he had often been requested not to sing but he proposed, by the help of the Lord, to sing without a mistake any song he wanted to.

Apostle Grant said that he might be one of those who will be called on to lay down their lives, or that he might never return from Japan. For that reason he wished to leave his testimony with the people. He urged the people to live their religion, and closed by bearing a most earnest testimony that Joseph Smith was a Prophet of God, and that the Gospel was true.

Singing. Benediction by Apostle John W. Taylor.

THE POPE'S CIVIL PRINCEDOM.—"The situation with which the Pope is now confronted is intolerable. In the streets of Rome insult has been offered to the cortege conveying to its last resting place in San Lorenzo the dead body of Leo's predecessor. A statue has been erected in one of the parks in honor of the excommunicated monk whose sole merit was that in his day he had been the enemy of the papacy. The head of the municipal government has been dismissed from office by ministerial decree because, on an occasion when the Catholic world was honoring Leo as a man and as

a pontiff, he dared to send to the Vatican the expression of his good will, and that of his colleague. The charitable institutions of the city, legacies of the Catholic charity of ages, have been wrested from the control of the church and handed over to the secular authorities. Monasteries and schools have been closed and buildings confiscated. By veto of the Italian government, Leo XIII. has been forbidden to send an envoy to an international peace congress, where the Pope by all the prerogatives of his office and all the traditions of his See was entitled to be represented.

"The sole solution of the Roman question is the Pope's civil princedom; and until this is recovered the prelate's protest will continue.

"The barriers raised against the recovery of the Pope's civil princedom are by no means so insuperable as at first glance they may appear. Italy took from the Pope his civil princedom. Why cannot Italy be expected to restore it? To do so would mean for Italy peace, prosperity and glory.

"The situation is to-day no less intolerable for Italy than it is for the papacy. The court of the king is obscured by that of the Pope. Rome persists in being papal, in deriving its life and grandeur from the papacy. Throughout the kingdom Italians are divided. The adherents of the Pope's temporal power are legion. They are, too, the most conservative elements of the population and as they refrain, in obedience to the Pope's order, from active participation in national politics, the peril daily grows that the socialistic and revolutionary elements in the country may obtain control of public affairs."—ARCHBISHOP IRELAND.

TIRED EYES.—People speak about their eyes being fatigued, meaning that the retina, or seeing portion of the brain, is fatigued, but such is not the case, as the retina hardly ever gets tired. The fatigue is in the inner and outer muscles attached to the eye-ball and the muscle of accommodation, which surrounds the lens of the eye. When a near object is to be looked at, this muscle relaxes and allows the lens to thicken, increasing its refractive power. The inner and outer muscles to which we refer are used in covering the eye on the object to be looked at, the inner one being especially used when a near object is to be looked at. It is in the three muscles mentioned that the fatigue is felt, and relief is secured temporarily by closing the eyes or gazing at far distant objects. The usual indication of strain is a redness of the rim of the eyelid, betokening a congested state of the inner surface, accompanied with some pain. Rest is not the proper remedy for a fatigued eye, but the use of glasses of sufficient power to render unnecessary so much effort to accommodate the eye to vision.

CARDINAL VAUGHAN cordially commends to his people an appeal by the Prefect Apostolic of the Lower Niger, West Africa, on behalf of the Catholic missions there. This territory, which has a population of 10,000,000, was down to recent years supplied by missionaries from the French Propaganda, Lyons. It is now a British colony, and a larger responsibility now falls on British Catholics.

TRUTH is a pillar erected by God, and upholdeth the universe.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 23, 1901.

DISTINGUISHED ARRIVAL.

Apostle Francis M. Lyman and his wife, Rhoda Ann, arrived at 8 a.m., May 17, on the s.s. *Commonwealth*, from Boston. A party of missionaries, destined for Britain, Germany, Switzerland and Scandinavia, as announced elsewhere, were passengers on the same vessel.

The Apostle looks the very embodiment of healthy vigor, and feels as if he could "move the world." It needs not us to predict for him a pleasant and successful mission. He will be "a power in the land," and whether his stay be long or otherwise, there will be fuel added to the present steady flame of progress, increase "from Lands' End to John O' Groats," and from the Arctic North (Iceland) to the borders of sunny France, and to use the Scriptural phraseology, Great Britain and Ireland will "skip like rams, and the little hills like young sheep."

Arrivals.—The following Elders arrived by the s.s. *Commonwealth*, on the 17th inst.: Apostle Francis M. Lyman for the Presidency of the European Mission. For Great Britain—Freeman Tanner, Provo; Henry H. Blood, Kaysville; George G. Smith, Salt Lake City. For Germany—Willard H. Chugg, Providence; George Farrell and Heber Q. Hale, Logan. For Switzerland—Rudolph L. Reusser, Salt Lake City. For Scandinavia—Hans R. Hansen, Loa; Hyrum B. Madsen, Ephraim; Frederik Hansen, Bear River City.

With the same s.s. as visitors and tourists: Elder John Scowcroft, his wife and daughter, also Dr. Edward J. Rich and wife, all from Ogden, but as they landed at Queenstown, we did not see them; Elder John Gillespie, of Tooele, and Sister P. Lindsay and her three-year-old son, James, are bound for "Bonnie Scotland" as tourists, and for family purposes. We wish them all an enjoyable trip and safe return to Zion.

Elder Hugh Wm. Dougall, who is on his way to Germany for musical education, made an early rush to London, where his father, Elder Wm. B. Dougall, is now engaged in the mission field.

We had unusual hearty greetings from our warm friend Elder C. W. Nibley, of Logan and Baker City, etc., Oregon, and our fellow-associate in "42" now twenty-three years ago. It was as natural to see him come

in and hang up his hat as if he had only been out on business, or for a walk. It was an equal pleasure to meet with his devoted wife Rebecca, whom we have known since girlhood, and whose father and mother we revered as old citizens and faithful Latter-day Saints—Brother and Sister Neibaur, of Salt Lake City. Business-like, Brother Nibley went within an hour or two of his arrival to secure his return passage, though he counts on visiting Scotland, in the hope that the trip will improve his health, which has been affected by incessant business activity.

On returning Brother and Sister Nibley will have the company of their son Alexander, who was lately released from a successful two and a half years' mission in Holland. He was in Liverpool a few days waiting for them, and with President Lyman, Bishop Egan and Elders Stoddard and Haws went down to meet the incoming party.

RELEASES.—President Henry B. Thompson of the Scottish Conference is honorably released to return home on the s.s. *New England*, sailing from Liverpool June 6th, 1901.

The following Elders and lady missionaries are also honorably released to return home at the same time:—Elder Wm. J. Cox and Elder Thos. W. Forsyth of the Birmingham; Elder Jesse G. Evans of the Manchester; Elder Malcolm L. Butler of the Sheffield; Elder David Frame, Sister Mary E. Frame and Josephine D. Booth of the Scottish, and Sister Jean Clara Holbrook of the London Conferences respectively.

Sister Lydia D. Alder of the London Conference has been honorably released to return home after June 1st. She may be (along with her daughter May) prepared to return as above.

APPOINTMENTS.—Elder Geo. G. Smith has been appointed to labor in the Scottish, Elder H. H. Blood in the Grimsby, and Elder Freeman Tanner in the Norwich Conferences respectively. Elder Andrew J. Bowman is appointed to preside over the Scottish Conference.

TRANSFERS.—Elder Joseph H. Bodily from the Liverpool to the Birmingham; Elder Arthur R. Reddish from the Nottingham to the Sheffield; Elder Charles Munns from the Norwich to the Leeds; Elder Wm. H. Banks from the Sheffield to the Grimsby; Elder Cyrus E. Snell from the Newcastle to the London; Elder Joseph B. Harris from the Birmingham to the Manchester; Sister Isabel Penfold from the Scottish to the London, and Elder Alex. Buchanan from the Scottish to the Liverpool office.

CONFERENCE NOTICE.—The Semi-annual Meetings of the Bristol Conference of the Church of Jesus Christ of Latter-day Saints will be held at 27, St. George's Place, Cheltenham, on Sunday, June 2nd, 1901. Services will commence at 10:30 a.m., 2:30 and 6:30 p.m.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT JAMES L. MCMURRIN'S epistle to President Lyman from Christiania, in Norway, and dated May 4th, was unavoidably crowded out

of the last issue of the STAR, and we now present it so the correspondence may be consecutive and complete. He begins as follows:

"Last Sunday, April 28th, was a great day for the Saints and missionaries of the Gothenburg Conference, and also for the visitors. Everything, even the very elements, seemed to combine for our good. It was a glorious April day, the blue sky and bright sunshine overhead, together with the pretty scenery all around, was sufficient to move the stoniest heart with enthusiasm. These advantages, coupled with the blessings of the Gospel which were so bountifully vouchsafed to us that day, made the occasion doubly enjoyable, and one that will not soon be forgotten. The Saints deserve great credit for their kindness to the missionaries. We were all well provided for, and waited upon hand and foot, each one seeming to vie with the rest to excel in their loving attentions to the servants of the Lord. The only complaint I heard was that the President of the Conference, Brother J. L. Jensen, was powerless to furnish Elders sufficient to dispose of the meals offered. We barely escaped having to eat a double portion at each meal time. In return for the liberality displayed by the Saints in providing food for the body, the Lord, through His servants and handmaid, supplied them with a rich outpouring of spiritual necessaries. We held six public meetings and two of the Priesthood, and I have no hesitation in saying that each of us left that city renewed and strengthened for the work of the future. The reports of the brethren were very interesting, perfect love and unity prevails among them, and they have done a good work during the winter season. There have been twenty-three baptisms since last Conference, and one hundred and thirty investigators were reported throughout the Conference.

"One of the public meetings we held took place at the graveyard. In 1890 Brother J. A. Quist, a strong, hearty man, who was laboring in this Conference, laid down his life. In 1898 another of these faithful workers passed in the same way. I refer to Brother J. H. Jensen. These two devoted messengers of truth lie together here, calmly and peacefully, awaiting a glorious reward. In a pretty little cemetery, near one of the finest cities in the land, surrounded by some of nature's loveliest scenes, these two brothers are quietly sleeping. The occasion of our meeting at this sacred spot was to dedicate a little monument that has been upreared in their honor. It is made of Swedish granite, and stands about seven feet high. The following inscription is neatly cut on the front of it: "J. A. Quist, 13/3/'90, J. H. Jensen, 8/3/'98, missionaries from Utah." The ground has just been planted with grass, a neat little hedge surrounds the grave, and on either side of the stone is a lovely little German fir. One of the sisters made a wreath of pretty artificial flowers for this occasion, and it was lying at the foot of the monument, together with a handful of fresh Easter lilies that someone had thrown there. I felt as I stood on this holy ground that our brethren had given us the best evidence of their sincerity and devotion that lies in the power of mortals to convey. They had given their lives for their friends. There were about fifty of the Saints present, and nearly as many strangers. 'Oh, my Father,' and 'Nearer my God to Thee,' were sung by the choir, and Presidents Fjeldsted, Skanchy and the

writer made some remarks. A sweet, peaceful influence pervaded the assembly, and all felt to cherish the memory of the brave hearts whose monument we dedicated. President J. L. Jensen offered up the dedicatory prayer.

"On Wednesday, May 1st, at 8 a.m., we took the train for Christiania, Norway. Of course, I waxed patriotic as we traveled along through Sweden. Every rock, shrub, hill and lake had a peculiar fascination for me. I could see reflected in them the faces of dear ones who claim this country as their native land. especially was this true of one face that first saw the light of day here, and who has helped me to fight life's battles for fourteen years. I loved this dear, old soil because it had given her birth, and I felt almost as though it were my own native land. Many sweet thoughts filled my soul when I planted my feet on Sweden's loved shores, and I prayed that my children might have such a privilege as I was enjoying, that they might think the thoughts and experience the feelings that thrilled my heart as mile after mile I whirled along. I am not confined to one spot, however, on this broad planet. There are several lands in which I can become enthusiastic. In the language of our dear Brother Nicholson, "I know no country but the earth." There are several spots on it, however, that are peculiarly interesting and dear to me. One is America, the old homeland. Language is powerless to describe my loyalty and love for it, there is no flag in *any* land like 'Old Glory.' I have seen its proud folds waving in many countries, and it is always like a light that shines in a dark place. Then comes Scotland, the home of my forefathers. I love it for the true hearts it has yielded for the kingdom of God, and the precious experiences I have had on its shores. To mingle with her people and feast on her native beauty always brings joy to my heart. Next stands dear old Ireland, 'the first flower of the earth, and rarest gem of the sea.' The missionary experiences of sixteen years ago has made her a precious spot to me, and those of the past two years have made her dearer still. Then comes England, but time would fail me to tell the reasons I have for including her in this list, suffice it to say that there are just as precious experiences associated with the last as with the first."

Elder Henry W. Manning, late President of the Sheffield Conference, writes us as follows from Hooper, Utah, April 23rd:

"Ever since I have been home I have worked very hard, early and late, and at night I am very tired, so you will have to excuse me for not writing. Since I came home I have been kept in the harness, but there is not a day but my mind is carried back, and I have many thoughts and reflections on my labors in the Sheffield and Manchester Conferences in England. I see the report in the *Deseret News* of the Sheffield Conference, and the baptism of nine of those mutes, and I felt in my heart to say, 'God bless them."

LIVERPOOL CONFERENCE.

The Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints (Liverpool district), convened in the Public Hall, Chorley, Sunday, May 19, 1901, President W. J. Facer presiding.

Among those present were: Apostle Francis M. Lyman, Presidents Platte D. Lyman and Henry W. Naisbitt of the European Mission; Elders C. W. Haws and A. L. F. MacDermott of the Liverpool office; President Ernest Bramwell, Elders Howell, Booth, Argyle, Wright, Boden, Harker and Evans of the Manchester Conference; President B. Y. Benson, Elders R. E. Grover and A. D. Towler of the Leeds Conference; Elder Hyrum Bennion of the Nottingham Conference, and Elder Tanner of the Norwich Conference.

10:30 a.m. Singing. Prayer by Elder J. Lindsay. Singing.

President W. J. Facer extended a hearty welcome to all, and felt that we would all enjoy a bounteous outpouring of the Spirit. Everything seems to be in our favor for a day of rejoicing and thanksgiving.

The statistical report for the six months ending April 30, 1901, was then read: Branches, 7. Missionaries from Zion—Seventies, 18; Ladies, 1. Local Priesthood—Elders, 6; Priests, 7; Teachers, 7; Deacons, 7; members, 206; children under eight years of age, 48; total number of souls, exclusive of missionaries from Zion, 281. Tracts distributed—from door to door, 31,469; in open air meetings or otherwise, 1,506. Books distributed—sold, 97; loaned, 332; given away, 138. Strangers' houses visited—with first tract only, 3,737; by first invitation, 388; by re-invitation, 879. Gospel conversations, 2,114. Meetings held—hall, 197; cottage, 255; out-door, 10; Sunday school sessions, 119; M. I. A. Classes, 29; Theological Classes, 24; Priesthood, 6. Baptisms—New members, 20; Children of members, 4. Confirmations, 24. Ordinations, 1. Children blessed—of Church members, 11; of non-members, 6. Died—over eight years of age, 1. Emigrated—over eight years of age, 3; under eight years of age, 1. New subscribers for the STAR, 11.

President Platte D. Lyman spoke briefly on the order of the Priesthood, and the necessity of sustaining the authority of the Church, because they were men called of God.

The general authorities of the Church and the Presidency of the European Mission were then presented and unanimously sustained. Elder Wm. J. Facer was unanimously sustained as President of the Liverpool Conference, with Franklin C. Moyle as clerk of the Conference, also the following traveling Elders in their respective districts: Liverpool—George Davis and Thomas Greaves; Horwich—O. T. White and Le Roy Brough; Adlington—W. H. Nightingale and Joseph Eckersley; Lancaster—L. I. Jenkins and H. L. Rigby; Great Harwood—Frank Rigby and John I. Dean; Burnley—R. P. Carlisle, A. H. Turner, David McCleary, F. C. Moyle and W. M. Howell; Rawtenstall—D. C. Kimball and Sister Annie C. Kimball.

Bishop Egan of Bountiful spoke of the many blessings derived by keeping the commandments of God, and feelingly related some of his experiences in the Liverpool Conference while laboring there as a missionary thirty-four years ago.

Elder H. M. Gorman bore a strong testimony to the truthfulness of the Gospel restored to earth again.

Elder Joseph Eckersley spoke upon the first principles of the Gospel and the life of Christ.

President Bramwell said he was thankful for the restoration of the Gospel in its fulness and power.

Singing. Benediction by Elder A. L. F. MacDermott.

2 p.m. Singing. Prayer by Elder George Davis. Singing.

President Benson bore his testimony to the truthfulness of the Gospel.

Elder J. Lindsay spoke briefly on the spirit of love manifest with the servants of God, and felt to add his testimony and endorse the remarks of the brethren who preceded him.

Song by the children of the Chorley Sunday school.

Apostle Francis M. Lyman expressed his pleasure in being able to make his initial visit with the Liverpool Conference and delivered a powerful sermon on the plan of life and salvation.

President Platte D. Lyman clearly defined the Gospel as being for all, both the living and the dead.

Singing. Benediction by Elder Frank Rigby.

6 p.m. Singing. Prayer by Elder A. H. Turner. Singing.

Elder L. I. Jenkins spoke briefly on the restoration of the Gospel.

Elder J. H. Bodily explained the principle of divine authority and the necessity of the same.

President H. W. Naisbitt occupied the remaining time, speaking on the divine mission of the Savior, and the principles of the Gospel.

Singing. Benediction by President W. J. Facer.

Monday, 10 a.m. The Presidency and Elders met in Priesthood meeting. The Conference Elders gave their reports, and the visiting Elders spoke of the benefits they had derived by attending Conference. Apostle Francis M. Lyman, Presidents Platte D. Lyman and H. W. Naisbitt gave such instructions as will be treasured and long remembered by those present.

This closed one of the most successful and best attended Conferences ever held in the Liverpool District, and all will go forward and press on with renewed energy and faith. Many strangers were in attendance, and expressed satisfaction and pleasure at being present.

FRANKLIN C. MOYLE, Clerk of Conference.

AMONG THE CONFERENCES.

IT was with some reluctance that the L. and Y. train was boarded for Glasgow, for Liverpool was all alive with its teeming thousands in the streets to witness the great annual show of superb draft and express horses. Such a sight is unique, and yet beyond a doubt destined to decrease in quality and numbers as the years flee by, for the Corporation cannot now make the brave show they usually do, for electric power has diminished their stud very much of late. Omnibuses and street cars now use the later force, and horses (many hundreds) have gone into other lines, while traction engines of one class or another bid fair to supersede those giant quadrupeds, who used to walk off with six tons of products on a lorrie as a boy would roll his handcart on a well-paved street.

However, duty to the missioning Elders comes before pleasure, and at 2:30 our loaded train pulled out, being an excursion to the second city of

Britain. Stops were few, Preston, Penrith, Carlisle, Motherwell and then Glasgow, near 200 miles in six hours. The wide-spread valleys, then the Cumberland and Scotch hills were in mist, but green, and the latter surely two weeks later in development than Lancashire. We took it as it came *in transitu*, but glad to be met at the station by President Thompson and Elder Worthington, President Lyman and the scribe thus soon reached Holmhead Street and—supper.

The Conference house was crowded, as is usual. Sister Frame we found quite unwell, and like Martha of old, "careful about many things." Sister Penfold, of Park City, however, with several of the local sisters, endeavored to alleviate the situation, fitting themselves for that wonderful compliment, "she hath done what she could."

April showers, however, came in May, yet the Conference Sabbath was quite satisfactory, and at the morning meeting President Lyman gave voice to the spirit of the day, which was continued with increasing power until the last gathering of the Priesthood on the following day. Speakers were more numerous than usual, and the singing, led by Brother J. B. Young, was excellent and inspiring.

The great Glasgow Exposition, over two years in preparation, had been opened a few days previously by the Duke and Duchess of Fife. We, Presidents Lyman, Thompson and the scribe, traversed its spacious avenues, gazed upon its outside architecture, and traveled the almost interminable galleries of its grand art palace. The whole exhibit, internal and external, complete or incomplete, department after department, by day or illuminated, would suffice for weeks of observation, and for six or seven months' use of a season ticket if the student were close by.

The Conference was a success, the Saints were delighted, the Elders and lady missionaries were jubilant, new resolves were in every heart, and the opening season was already being anticipated. Street preaching in the Conference is the favorite method of operation, there is a love for it; while other ways are utilized, and new ideas encourage united effort and unshrinking faith. From President Thompson to the last arrival from Zion, there is that anxiety for success, that determination to work, which already anticipates an increase of numbers, even when the seed is hardly sown. From the distant north to the border line, and from sea to sea, as among all classes, and by the heralds, male or female, the notes of success ring an ever-present peal, which is the inspiration of speech and action, and the prophecy of coming converts to the faith and religion of Jesus Christ.

Happy feelings were with the visiting as well as the local brethren, and the trip homeward failed to dissipate the warmth of good-byes as we rolled out of the station, through the hills, past blossoming trees and busy towns, over heath and by cultivated farms, along solitary places and through crowded towns, until after four stoppages and near two hundred miles we found ourselves at home.

LIVERPOOL, when lit up by electricity and gas, is quite a wonderful city; but it is unique when you walk down to the landing-stage, that mammoth floating affair where all the local ferry boats, Irish, Scotch, Canadian,

United States and most other reachable countries land or take up outward-bound passengers for the ocean ferries around the world. At night moving and anchored craft, with their signal lamps of many colors, add to the strangeness of the panorama, while interminable lines of lights along the pierhead twinkle and flash as the tide ebbs or flows, and when it is clear from New Brighton to Port Sunlight on the Cheshire shore, regular or irregular, makes it a sight which surprises and becomes fixed on the memory like a dream of fairyland.

Just such a night President Lyman and the scribe moved down to the 10 p.m. boat, already screeching its signal for departure to Belfast, on the northern end of that isle famed in poetry and history alike. The scribe soon retired, and was in the land of dreams before the steamer left her berth, and so remained till early Sabbath morning, as the good ship quietly ploughed its way along its watery track. Nearing the pier President Baker and Elder Price were seen already waiting, and a lengthy walk to the Conference house was made with yet two hours to the time of assembling. Here we were pleased to meet the Elders all looking fresh and happy, as also Sister Alder, her daughter May, Sister Farnsworth and some brethren and Sister Spiedel from far-off Dublin. It was a pleasant meeting, for in the Liverpool Conference we had confirmed the brave German girl, and she had set herself to work upon her kindred, until now several souls help to make the Dublin branch what it is and what it may yet be, seeing that two Elders are now there for good. Three good meetings were the program for the Sabbath, and as fine provision had been made to entertain all comers, loaded tables, general conversation and a good time came of a social character which is always fostered by that admirable method.

It proved that there was a trip on Monday to the "Giants' Causeway," some sixty miles away for sixty-five cents back and forth. President Lyman, although not a sight-seer, could not resist this, particularly as his official release had just arrived, so concluded on going with the party of a dozen, including pic-nic. All had a joyous time, Sister Alder especially doing wonders and "taking notes." The day was lovely, and the bold headlands of ages looked out upon a calm and peaceful sea; but what force of storms have those columned rocks withstood? How, we could only ask, were those towering piles or unknown depths moulded? What law or intelligence determined their order, and made them pentagon, sexagon, hexagon, as the case may be; or how and when was it concluded that concave and convexity of surface should be without uniformity, some cupping upward and others downward, grand columns without taper, on the mountain, erect or sloping like giant organ pipes, or beneath your feet and washed by every tide, acre upon acre, unlike anything else, perhaps, except the same out-croppings on the Scottish coast at Fingal's cave. The party became exhausted and overcome by observing the evidences of creative energy, and then looking "through nature up to nature's God."

Pic-nic, then the famous jaunting car brought us back to Portrush, visiting the great promontory of that place, then back to Belfast to "sleep without rocking," and recuperate for Priesthood meeting on Tuesday,

where a pleasant time was had with the small, yet faithful band of Elders toiling on the Isle of Erin almost alone. The afternoon was spent at the Salt Mines of Carrickfergus, Brother Ditty and his brother having secured that privilege for our party. The salt rock is quarried from the bowels of the earth, some 650 feet below the surface. When brought out it is dissolved in sea water, then evaporated, and shipped to distant points. President Lyman was the first to descend, but finally all but the scribe went down, and for an hour enjoyed the details of the operations, blasting, loading, dissolving, purifying and shipping.

The old castle of Carrickfergus, which antedates history, could tell some stories both of love and war, no doubt, but we were all weary, and some had to return to Liverpool at 8 p.m. The brethren accompanied us to the boat, both they and we, as well as the Saints, grateful for a good Conference and for the prospects of the future; yet among our memories we have enshrined for ever the trip to the famous "Giants' Causeway," and to the Salt Mines and Castle of old-time Carrickfergus.

N.

BAPTISM—ITS MODE.

That Jesus was baptized by John,
The Bible teaches everyone;
This truth by all is recognized,
That He in Jordan was baptized.

Some say He to this river went,
But think it was not his intent
To be immersed in its full flow,
And 'neath its waves be buried so.

Why should vain men with one accord
Reject the teachings of our Lord?
This grand example they deride,
And lose salvation by their pride.

They say He to this river strayed,
But only ankle deep did wade,
While John put water on His head,
And stood to see it 'round Him spread.

Oh, how absurd! With what delight
They darken every gleam of light;
If such were so, where can we find
In it a type of any kind?

If He was only sprinkled—then
The Bible does not make it plain;
But if immersed, their teachings blend,
And we can easy comprehend.

Yes! Jesus was immersed that we
Should in the water buried be,
And then come forth—be born again
Into the kingdom. Oh, how plain

Yea, more, the mode doth signify
That every mortal here must die;
Be buried, and again may rise,
Through Christ's atoning sacrifice.

SAMUEL DITTY.

CONTENTS.

Lost Divine Records	337	Appointments	345
Japan in Search of Light	338	Transfers	345
General Conference	339	Abstract of Correspondence	345
Editorial Notes	344	Liverpool Conference	347
Arrivals	344	Among the Conferences	349
Releases	345	Poetry: Baptism—Its Mode	352

EDITED, PRINTED AND PUBLISHED BY PLATTE D. LYMAN, 42 ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.